

THE  
AMERICAN  
SUNDAY-SCHOOL MAGAZINE.

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MARCH, 1828.

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For the American Sunday-School Magazine.

"GO! BE A DROP."

As one who feels his heart engaged in the service of his divine master, as a labourer in a Sabbath-school, I beg leave to submit a few remarks to your consideration, for you to use as you may see fit, should you deem them worthy of notice. At one of our teachers' quarterly meetings, sometime since, an address was made by one of the ministers of the city, some parts of which I shall endeavour to relate.

"There is no institution in which I take more interest than in that of Sunday-schools. The safety of our country depends upon them. Our country is making a great *experiment*, whether man is able to govern himself or not. I say *making*, because we have but begun to make the experiment. We are far enough from perfection. We do indeed have our *Fourth of July*, and our *boastings*, and our *carousals*! Our country is growing rich! is growing powerful! is growing *proud*! she is ripening for destruction. I tremble when I see how the Sabbath is profaned! how the floods of our youth pour forth from our city, in riding and in sport, on that day; and I would say to that man, that does profane God's holy Sabbath, let him be who he will, or let his professions be what they may, that he is a traitor to his country. He is laying a death blow to her dearest interests.

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There are but two ways in which men can be governed; the one is by power, dungeons, prisons, tortures, stripes, chains; the other, by intellect and moral control. What is to become of those children whose parents are intemperate, and of those, whose parents go a riding or sporting on Sunday, instead of giving them instruction drop by drop, and line upon line? What is to become of that vast multitude, who, if they did not get instruction at the Sunday-school, would get no religious instruction? How is the mighty mass of our nation, to be kept from putrifying, but by having the salt thrown into it? The Sunday-school teacher may look at his little class of eight or ten, and say, 'What is this compared with a whole nation?' and may think that he cannot do any good,—and that his duty is what may be done, and it is well if it is done; and if it is not done, it is pretty nearly as well. But this is a dangerous principle; for the nation is not to be reformed by any sudden movement; this is not the way which God has appointed; and it took God, himself, six days to make the world; likely enough to exhibit to man the effect of patient industry;—and he, who might have caused the stately oak to rear its trunk, and to stretch its mighty limbs, by a word of his power, has caused that it should come

from the little acorn. In the watering of the earth, he might suddenly overflow it. But he has caused that it should be watered drop by drop, and sometimes by the almost imperceptible dew. What if one of those drops should say, that it was of no use for it to go down to the earth, that it could do no good? But God says, 'Go!' he says to the Sunday-school teacher, 'Go!—go, be a drop!' What if all the vast labour of the United States was to be put before one man, for him to perform alone? He would faint at the very thought of it. But let him have a little farm given him, of sixty, or a hundred acres, to break up, to clear the wood, to scatter the seed. Then he would brighten up, he would go about, and perform his business with energy and success."

These desultory sketches were written from memory, in my journal after returning from this very refreshing meeting; in turning to it since, the ideas have frequently excited in me a greater spirit of exertion; and I was willing to be a drop, or to be any thing, that I might labour in the vineyard of that glorious Redeemer, who though he was nailed to an accursed tree, for my cruel sins, is now seated on the right hand of the throne of the majesty in the heavens, and I would look forward to that day when the sea shall give up the dead that are in it; and when death and hell shall give up the dead that are in them, and they shall be judged every man according to his works, and with an humble sense of my own weakness, fervently pray, that with all my fellow teachers now co-workers with God, and with his son Jesus Christ, in the salvation of immortal souls, I may be found faithful, and that we all may be permitted to surround the throne of the Eternal; and with all the spirits of the just made perfect, join in the song of "worthy is the Lamb that was slain."

A. Y. M.

*Boston, Feb. 5, 1828.*

THOMAS CHARLTON HENRY, D. D.

The following obituary sketch will be clothed with a double interest to

our readers at the south, where the warm devotion of Dr. Henry to the cause of Sunday-schools was known and felt. The brief memoir from which we make this extract is prefixed to a volume of "Letters to an anxious inquirer," the printing of which was interrupted by the sudden death of the author.

THOMAS CHARLTON HENRY was born September 22, 1790, in the City of Philadelphia. He was son of ALEXANDER HENRY, Esq. the benevolent and venerated President of the American Sunday-School Union. Originally intended for enlarged mercantile pursuits, the subject of this account went through an unusually extended course of literature, and took his first degree with distinguished reputation at Middlebury College, Vermont, in August, 1814. Immediately upon his graduation, the most tempting and splendid prospects of affluence and distinction invited his entrance upon a secular career; but having felt the power of renewing grace, and having devoted himself to the Saviour, while at the College, he "conferred not with flesh and blood," but unhesitatingly embraced the laborious and self-denying profession of the Christian Ministry. Accordingly, he entered upon a course of Theology, which was finished in 1816, and he received license to preach the Gospel. On his first entrance into the Ministry, his rare endowments and polished eloquence attracted uncommon attention, and opened before him several very important and inviting fields of labour. Having declined invitations to the pastoral care of churches in Wilmington, Delaware; Salem, Mass. and Lexington, Ken. he finally accepted the unanimous call of the Presbyterian Church in Columbia, S. C., where he was ordained and installed, by the Presbytery of Harmony, in November, 1818. Upon the sacred duties of a Pastor, Mr. Henry entered with a deep and solemn impression of responsibility, and an unwavering determination to pursue a course of untiring labour and unyielding fidelity.



At the close of the 5th year of Mr. Henry's ministry in Columbia, he received a unanimous call from the 2d Presbyterian Church in the City of Charleston, which he accepted in the full belief that it was a station in which he could be more useful than by continuing where he then was. In this important and respectable Congregation, he commenced his labours in January, 1824. Here, surrounded by a united and affectionate people, he enjoyed a field of action, worthy of his commanding talents and holy enterprise. Seldom has there been presented a nobler model of pastoral activity and fidelity. In the stated service of the Pulpit, and the crowded Lecture Room; in the Bible Class and SUNDAY-SCHOOL, in every family of his charge, and in the privacy of individual inquiry, his full soul was poured forth in affectionate, earnest instruction, and ardent supplication. Nor was the harvest long delayed. In the first and second years of his brief ministry, considerable additions were made to the church; but in the third, a blessed effusion of the Holy Spirit was enjoyed, and a goodly company of his spiritual children was gathered to the communion of the faithful.

The indefatigable labours and constant solicitude of Dr. Henry, during this precious season, so far impaired his health as to render a period of relaxation indispensable. He therefore undertook a voyage to Europe, and embarked for Liverpool in April, 1826.

During the four or five months of his stay in Europe, he travelled through the principal parts of Great Britain and Ireland, and visited the Continent. This tour was attended by many very interesting circumstances, and produced important results. His mind was intensely engaged. His heart and hands were constantly full. In accumulating valuable facts and observations, in closely observing national character, and in obtaining accurate and enlarged views of the present state of religion, literature and science, in different nations, his diligence and success have been rarely equalled. Amid all these varied scenes, the great business of his life

was not intermitted. Whether on the mighty deep, or on the rapid journey or in the crowded city; he ceased not to plead the cause of his Redeemer, and to persuade men to be reconciled to God. In Paris, he became intimate in a circle of devoted Christians, some of very high rank, who were greatly delighted and edified by his sermons and conversation. In London, his whole soul was engaged in viewing the vast operations of Christian benevolence, and in intimate association with eminent evangelical Ministers, and the best religious society. Here he preached frequently; and in one of the large churches, he delivered several familiar evening lectures, which were attended by crowds, and afforded the highest satisfaction.

The high estimation, in which Dr. Henry was held in Europe, is evinced, by the solicitations for correspondence he received from numerous distinguished Civilians as well as Clergymen, and by the many valuable presents and memorials of kindness, which were pressed upon him both by individuals and communities. A considerable collection of books, which he had bespoken from a Bookseller, was paid for by one of the London Churches, entirely without his previous knowledge. But the richest blessing of his tour was the testimony he received, that several of the attendants on his preaching, and of the companions of his travels, had been brought, through his instrumentality, to a saving experience of renewing grace.

About the beginning of October he took a sorrowful leave of his English friends, and sailed for the United States. Arriving at Philadelphia, he paid a short visit to his venerable Father and numerous relatives, destined, alas! to prove a final one on earth, and early in December, was welcomed, with the greatest joy, by his affectionate congregation. With redoubled vigour and engagedness, he re-entered upon his labours among his beloved people, and upon the prosecution of his studies.

He pressed forward, as under the constant impression, that he had much to do, which *must* be accom-

plished, and that his time was short. "Blessed is that servant who is found so doing." The Messenger, which came from his Divine Master, to summon him away from all his labours, found him in the midst of most active and useful engagements.

On the appearance of that fatal scourge of Charleston, the Yellow Fever, in August, Dr. Henry could not be persuaded, that it was his duty to retire from the city, or intermit his usual pastoral visits or his course of study. Accordingly he continued to visit the sick and afflicted, and to fill his pulpit regularly, until the first of October, when, in the enjoyment of perfect health, he was suddenly seized with that dreadful malady, which, in four days, terminated his life, at the early age of 37, leaving a bereaved widow and three children to lament the loss of such a husband and father as few ever had to lose. The scenes of distress which attended and followed this agonizing event, cannot be adequately described. Suffice it to say, that amid the alarm and consternation occasioned by his fatal illness, he alone was calm and unappalled. While around him were wailings and lamentations, his expiring voice was employed in rejoicing and praise.

And when every earthly hope was extinguished, a light from above irradiated the valley of death's shadow, and he could enter it, saying, "O death, where is thy sting? O grave, where is thy victory?"

For the American Sunday-School Magazine.

#### A FACT.

We once heard of the teacher of a week-day school opposing Sunday-schools for the same reasons that he opposed christianity. And he carried his hatred so far that he placed himself near the school house on the Sabbath in order to drive the children away.

It affords us pleasure to relate the following instance, among thousands of a similar kind, of one of an entirely different character.

A Sunday-school superintendent in visiting a week-day school in

Southwark a few days since, was told by the teacher, that whenever he received a new scholar who was not a member of a Sunday-school, he made it his business to call upon the parents and endeavour to persuade them to place the child under Sunday-school instruction.

And now nearly all the children in this week-day school, sixty in number, enjoy the benefits of Sunday-school instruction. The teacher had less trouble with Sunday scholars, he had found them to behave better and to be more attentive than those children who were not connected with Sunday-schools. M. A.

For the American Sunday-School Magazine.

#### THE SERIOUS CLASS.

Mr. Editor—The primary object of Sunday-schools ought to be *religious instruction*; and we cannot in strict propriety engage in Sabbath-school occupations on any other principle. It is however no doubt perfectly proper, at the same time that we make it our principle design to promote the spiritual advantage of the children thus committed to our care, to endeavour likewise to improve their understandings, and as far as we have opportunity to administer to their necessities in other respects, but still, the superiority of the former consideration should be always kept in mind.

The effect of Sunday-schools in reforming the manners and moral habits of children, and the cultivation of their minds, thereby rendering them better members of society, is an object of great importance, and even this might induce many persons, to make the sacrifices necessary in becoming teachers.

But when we consider them as offenders against God, and the worth of their immortal souls, and when we indulge the pleasing hope, that in the faithful performance of our duty we may be made the happy instruments of saving them not only from present but from eternal ruin, then indeed our employment instead of being irksome, becomes a delightful task,



and we can cheerfully and zealously surmount every difficulty that comes in our way.

I have been led to these remarks from what I learned of the system pursued in schools which I recently visited. I was informed that, in addition to the ordinary routine of instruction, it was their practice one afternoon in a month to suspend the customary business, and employ this time in prayer to God for a blessing upon their labours. They have not prayed in vain. Teachers and children have been visited by the consolations of the Holy Spirit. By this practice, the teachers have become better qualified to command the respect and attention of the children, and to enforce religious truth upon their minds, and the effect has been that serious impressions have been produced, which we believe in many cases have ended in conversion.

I was likewise highly pleased with another regulation which I believe is peculiar to these schools, and highly important. The young and tender minds of children are easily affected and are peculiarly susceptible of divine impressions, and whenever the duties of the teacher are faithfully performed, with a reliance upon the divine blessing, good effects will follow. Good impressions are easily made upon their minds, but without the utmost care they are liable to be effaced by improper associations and examples.

To provide for these cases they have instituted a class to consist entirely of those who are supposed to be seriously impressed, and these are separately met by a person qualified to give them instruction and advice adapted to their peculiar situation. As a particular favour I was allowed to visit this class, consisting of about thirty, most of whom profess to have experienced a change of heart, and have been received as members into the church.

This was truly the most interesting scene I ever witnessed. I found them assembled in the parlour of the gentleman who has charge of the class, and he had already commenced the customary exercise of calling upon them in order, to relate their expe-

rience. One after another arose and in a manner that perfectly astonished me, spake of the merciful dealings of God to their souls; there was nothing formal, or copying one from another, but their language was evidently original, and together with their streaming eyes and cherub faces, bespoke the genuine feelings of their hearts. Many of them I understood were highly gifted in prayer, and one in particular, an orphan boy about 12 years of age, had previously addressed several of the schools, and I was permitted to take him with me that afternoon to visit mine. A number of persons visited the school that afternoon for the purpose of hearing him. He delivered an interesting and appropriate address, speaking frequently more than half an hour, and afterwards closed the school with prayer.

Such examples as these afford sufficient proof, if any were needed, that children of the ordinary age of those who attend the Sabbath-school, are capable of experiencing and enjoying the exalted happiness and advantages resulting from the new birth. "Out of the mouths of babes and sucklings thou hast ordained praise."

May the good shepherd watch over these lambs of the flock, and bless every scheme devised by his servants to guard their unwary feet from the snares of the enemy. A. B. C.

#### JAMESTOWN SUNDAY-SCHOOLS.

At a meeting of the friends of Sunday-schools, held in Jamestown, on the 13th of December, 1827, for the purpose of establishing a county depository of suitable books for Sunday-schools:

Rev. Isaac Eddy, was appointed Chairman, and Alvin Plumb, Secretary.

The object of the meeting was stated by the Rev. Joseph B. Adams, Agent of the American Sabbath-School Union, and other gentlemen, whereupon,

It was Resolved, That we will contribute sixty dollars to assist in establishing a depository in the county of Chautauque—Provided, the citizens

of Fredonia will contribute a sum not less than sixty—Westfield not less than sixty—Mayville not less than sixty—Dunkirk not less than twenty, and Forestville not less than twenty dollars for the same object, by the 10th day of January next.

Resolved, That the sum contributed be placed under the direction of the Chautauque Sunday-school Union.

Resolved, That a committee of three be appointed to carry the above resolution into effect.

Resolved, That Abner Hazeltine, Adolphus Fletcher and Alvin Plumb be the committee.

Resolved, That the proceedings be signed by the Chairman and Secretary, and be published in the Jamestown Journal.

ISAAC EDDY, *Chairman.*

ALVIN PLUMB, *Secretary.*

#### INTERESTING CASE OF DISCIPLINE IN A SABBATH-SCHOOL.

In a flourishing Sunday-school connected with one of the churches in the city of Washington, there was a very rude and unmanageable boy. As all mild measures failed to make him better, it was determined that he should be sent away from the school. To make a deeper and more lasting impression upon himself and all present, it was also determined that this act of discipline should be administered in a formal and solemn manner. Accordingly whilst the exercises of the school were going on, the president knocked upon the table and called for attention. He then directed the teacher of the class to which the little culprit belonged, to take him by the hand and to lead him out into the view of the whole school. This done, the president in a solemn manner, told him, that he had been so bad a boy, the teachers were under the painful necessity of sending him away from the school, and go he must. After a few words of admonition and advice, he gave out an appropriate hymn, and the whole school sang it standing. The teacher, by the direction of the president, then took the boy by the hand, led him

out of the school, through the vestibule, through the enclosure, and through the gate; then, closing the gate upon him let him go. The boy wept; the teachers and scholars wept; the whole scene was most affecting. A salutary influence was exerted upon the whole school by this transaction, and it is hoped a lasting and most beneficial effect was produced upon the little exile himself. For who should come the very next Sabbath morning but the same little boy, entreating with tears that he might be taken back, and promising that he would henceforward be a good boy.—The teachers were not unmoved by his tears of penitence. They received him again into the school; and happy is the writer of this article to say, that ever since his restoration, he has been altogether another boy. He gives no trouble to his teacher and promises to do well.—*Rec. & Tel.*

For the American Sunday-School Magazine.

#### SINGING IN SUNDAY-SCHOOLS.

Mr. Editor—Among the many interesting subjects in your excellent Magazine, I noticed one in the number for January, entitled "Music in Sabbath-schools." Ever since I have had the charge of a school, I have viewed this subject as being very desirable, and by no means impracticable. Many children have a taste for singing from a very early period, and if they are not taught Zion's songs, they will use moral, and sometimes even immoral.

My design in this communication, is not to give my opinion, whether it is proper or improper to teach children on the Lord's-day to sing; but I give it as my decided opinion, that children should be taught that pleasing science, and that their songs should be Zion's songs. James says, "Is any merry, let him sing psalms." Paul, in speaking to the Ephesians, "Be filled with the Spirit, speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." I think it becomes Sabbath-school scholars to attend to these precepts, and follow the example of David, the sweet singer of Israel.

I have made some attempts to in-



struct the children of our school to sing, and that with some success. The method I pursued was as follows: I obtained a large board painted black, and placed it in a conspicuous part of the school-room, so that all might see; on this with a piece of chalk, I then marked the stave and characters used in singing, and informed the children of their meaning and use. After my explanation, I interrogated them on what I had explained, and found by experience, that 20 or 30 children might be taught in this way, in a very short time. In this manner I pursued a regular course, after the example given in most publications on the science of music.

My chief reason for pursuing the above-mentioned plan, was want of *suitable books*. I would not be understood by this, that the publications on that science are in themselves imperfect; but as far as I have knowledge of them, they are unsuitable in size and price; but this difficulty might easily be obviated, and in the following manner.

Take it for granted that the American Sunday-School Union think it proper, that children should be learnt to sing, then, if the Union were to increase their excellent list of books by a publication of this kind, the want is immediately supplied, and coming from a source so generally and so justly respected, it would recommend itself. It is my opinion, that if a book was published containing about 100 tunes, suited to those hymns now used by the schools belonging to the Union, it would have a great tendency to forward the plan.

I presume that a book of this kind might be published at a price that almost every scholar might be able to purchase, and it would not be difficult to select appropriate tunes, to comprise this volume, so as to suit all.

While I have been engaged in instructing children to sing, I have particularly noticed that the exercise has been very pleasing to them. Those teachers who are desirous of making their instructions interesting as well as useful, must not omit the duty of learning them to make melody with their voices, and I trust that God, the

giver of every good and perfect gift, will give them grace to make melody in their hearts to the Lord.

When it is the case that teachers are not qualified to teach the rudiments of music, I know of no better plan than that you have proposed. I conclude these remarks with my best wishes, that some of our christian brethren who have talents, will not fail to endeavour to arouse those teachers who are slumbering in this respect, and excite them to action.

If you think the above remarks are worthy of your notice, you may give them a place in your pages.

A FRIEND.

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CRAWFORD COUNTY SABBATH-SCHOOL UNION.

The fifth anniversary of this Sabbath-school Union was celebrated at Meadville, on the second of January, and was truly interesting. On this occasion nearly all the learners of the flourishing Meadville Sabbath-school, which consists of more than one hundred, were present, and delighted the crowded auditory with their prompt answers to a great variety of questions.

A number of teachers and learners to the amount of twenty-six, male and female, principally from the United Christian Society Sabbath-School, the first organised in the county, showed a zeal in the Sabbath-school cause, which justly called forth a notice of high commendation in one of the addresses. Notwithstanding repeated and heavy showers of rain, the individuals of this company rode, all from the distance of from nine to fourteen miles, into Meadville, a little after nine in the morning. Many of our Sabbath-schools do well for a little while and then become almost extinct. It is very creditable to the Sabbath-school, which ranks *number one* in the Union, that, having been in existence longer than any other in the county, it has set an example of perseverance, zeal, and proficiency, worthy of the imitation of all others in the Union. It was particularly gratifying to find that many of these learn-

ers have continued in their course of Sabbath-school instruction till arrived at adult age. The remark is made, because in most Sabbath-schools there is a disposition, in many learners, to leave these institutions far too soon for their best interest. The questions proposed to these were answered with a promptness and pertinence and fulness, which did equal honour to the understanding, the diligence, and the progress of the learners, and to the unwearied faithfulness of their teachers.

The meeting was opened and closed with prayer, and the exercises were interspersed with sundry appropriate hymns from the Sunday-school hymn book.

The following resolution was, among others, unanimously adopted :

*Resolved*, That on the second Monday in each revolving month, the time recommended by the National Union for the Sabbath-school concert of prayer, and extensively observed, there be an exercise of the learners in each Sabbath-school in this county union, consisting in a review of what may have been learned during the previous month, and in such other exercises as their superintendents and teachers may prescribe—offered by Rev. Timothy Alden and seconded by the Rev. Amos Chase, both of whom addressed the meeting in support of the resolution.

It is gratifying to see that the attention of Sunday-school friends is attracted to the observance of the *second Monday* of every month, as a concert of prayer, for the blessing of God upon this work. Teachers should, as uniformly as possible, devote a portion of this evening to earnest supplication for the influences of the Holy Spirit to descend upon the teachers, officers, managers, scholars, and all who are engaged in Sabbath-schools, and especially upon those to whose care is committed the management of the concerns of the American Sunday-School Union.

For the American Sunday-School Magazine.

REFLECTIONS OF A SUNDAY SCHOOL  
TEACHER AT THE CLOSE OF THE YEAR,  
1827.

Mr. Editor—A desire to comply with your reiterated appeals, combined with a prayerful hope that these reflections may be found useful to some of my fellow labourers, are the only motives which actuate me in submitting the following lines. They were designed for the last number of your valuable Magazine, but neglected until it was too late; should they be deemed acceptable, I hope they may find a place in your next number.

The close of the year is a period to which many of the children of this world look forward with considerable anxiety, that season being usually selected for ascertaining by a careful survey of the operations of the past how much their earthly treasure has increased or diminished. Might not the children of light profit by this example, in carefully surveying its fleeting hours, and thereby endeavour to ascertain how much their treasure in heaven has increased or diminished.

“Tis greatly wise to talk with our  
past hours,  
And ask them what report they bore  
to heaven,  
And how they might have borne more  
welcome news.”

In accordance with this sentiment, let me take a cursory view of the year that has just fled, and fled for ever. First let me survey the dealings of God towards me. The year opened with a remarkable gift of his goodness, and his tender mercies have not failed me to this hour. I have been blessed in basket and in store. He has spread my table before me, and caused my cup to run over. The labour of my hands hath he prospered, and blessed me with increase. He has not caused me to shed the tear of sorrow over the remains of near and dear departed friends, but has permitted me a large share of those blessings arising from brethren dwelling together in unity. Even affliction has not been withheld, nor the comforts of the gospel under



it. My christian privileges it would be vain to attempt to describe, while an inspired apostle exclaims, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Let me now examine what return I have rendered to the Lord for all his benefits. I have contributed of my substance to feed the poor and the destitute. I have also given to an amount more than double any preceding year for the advancement of the kingdom of the Redeemer, nor do I recollect, except in one instance (where I had been previously imposed upon) to have sent any applicant, in favour of charity or benevolence, empty away. I know not that I have said or done any thing with a wilful design to injure or provoke any one. My Sabbaths have been spent in Sunday-school and attendance on the means of grace, and a portion of my daily time has been usually spent in religious duties; and I think I may conscientiously say that at least an average of two hours of each day, or one twelfth of my time, has been thus employed. Those who look for salvation by the deeds of the law, might say, this is all that is required.—The man of the world would say were I as good, I should be thankful; and the proud heart says, many who call themselves christians do far less: but what says the test by which all our actions must be tried. It is required of a steward that he be found faithful in all things committed to his trust. Have I not wasted much of my lord's treasure? Though I give all my goods to feed the poor and have not charity, it profiteth me nothing. Have my gifts been under the influence of this feeling? Let not your right hand know what your left hand doeth, is the Saviour's command; have I acted in conformity with this, when I have spoken to others about what I have given away? I am commanded to give cheerfully; but have I not, like the unjust judge, reluctantly yielded to importunity and sometimes regretted what I had done? When I have met my Sunday-school class, instead of being in the fulness of the blessings of the gospel, has it not been fre-

quently with a fulness of self? When I have succeeded in gaining the attention of my class; has it not produced pride, when I have compared myself with others who were less successful in that respect? When I have felt but little love to Christ or the souls of the youth, which has been manifest by a careless inattention on the part of the scholars, have I not felt the risings of envy on looking around at some other teacher who was engrossing the undivided attention of his class. Though I may not have spoken with a wilful design to injure another, have I strove to hide their faults and suppress the report of slander, when I have made known the evil I have heard, and concluded by expressing my doubts of the motives, piety and integrity of such? Are these my best returns to thee, O Lord! what then my worst? How little will this accord with the apostle's description of that charity which envieth not, is not puffed up; thinketh no evil.

When I discover so much to deplore on taking a cursory view of the past year, truly may I say who can understand his errors? They are more in number than the sand. Enter not into judgment with thy servant, O Lord. Hide thy face from my sins, and blot out all mine iniquities. When thou shalt visit the earth in judgment, then remember me O Lord with the favour that thou bearest unto thy people. I now resolve to be more thoughtful over my words, thoughts and actions for the present year, (if it please the Lord to grant it unto me,) and endeavour to do his will and not my own.

Should the like effect be produced on the minds of any who may be induced to read this, the writer begs they will unite with him in prayer, that we may be enabled by the Holy Spirit's aid to fulfil our resolutions, and trusting no longer to refuges of lies, may we give to God all the praise through Christ the Redeemer.

A DISCIPLE.

January 18th, 1828.

SCOTLAND.

A letter addressed by the Edinburgh association of theological stu-

dents, under date of August 4, 1827, states that,

Sabbath-school instruction meets with efficient support in Scotland. In connexion with our Sabbath-School Union there are at present one thousand five hundred and seventy-two schools, attended by seventy-eight thousand three hundred and ninety-one children; and it is worthy of notice that there are many other schools in different parts of the country, between which and this society no relation exists. Religious instruction is the only object of our Sunday-schools.

#### WESTERN RESERVE, OHIO.

Extract of a letter from a gentleman in Ohio to the Corresponding Secretary.

I believe Sunday-schools the most important institutions for the present state of society here, and the one which is to contribute more than any other single one (not excepting even the preaching of the gospel without Sunday-schools,) to save this country. If the board of the Parent society can possibly send a Sunday-school missionary on to the Reserve a few months early in spring, it would give a new spur to the inhabitants, and he would be able to accomplish as much in one month next season, as he could have done in two a year ago. I say this from a thorough conviction of its correctness. The effects of the few special efforts made last season are felt yet, and could they be properly cherished another season, the Sunday-school system would be placed upon a permanent foundation, and I should expect to see it stand, and grow stronger and stronger by a display of its own value. But the experiment has not been fairly tried here, and conviction has not yet taken such hold of the public mind, as to stop the mouths of gainsayers. There is a great deal of bold, unblushing infidelity in this country, and it is all arrayed against the progress and success of Sunday-schools. I have almost no hope of seeing these infidels converted. All things are possible with God, and this affords all the hope we have in regard to the numerous class of inhabitants who have already entered the lists of opposition to the gos-

pel; but their children can be got into Sunday-schools, and trained there to get a very different part, and exert a very different influence on the future state of society, than that which society now feels from the exertions of their fathers; and I cannot help thinking that now is the favoured time. In this respect the fields look white, and are ready for the harvest. Every month's delay from the present, will be losing ground, and losing strength.

#### SUCCESS.

Extract of a letter from a gentleman in Clear Spring, Md. to the Corresponding Secretary, dated January 11th, 1828.

Since I wrote my last we had a meeting of the members of our society, and we heard of some of the effects (for good,) of our school on some of our scholars. One is of a boy about ten or twelve years of age, who came to the school a distance of four miles, and was marked for his strict attendance until he finally left off attending. On inquiry, it was found that his father compelled him to stay from school; but not until frequently entreated by the son for permission to come, and among other things said to prevail on his father, he used the following argument: "If you only heard what good things the teachers say to us you would let me go." He tried to get his father to attend only "for one Sunday, and hear for himself," but as yet his endeavours have been fruitless. Measures are now taken to prevail on the father to let his son continue as a scholar.

The other is a girl, about twelve years of age, who was very much opposed by her father when she first commenced coming to school. We are informed that he was unwilling that she should read the testament or any of the books we gave her; but she never came to school without having thirty or forty, and sometimes more verses of scripture committed to memory from one Sabbath to the other, studying when her father was absent, or after he had gone to bed. Her father has been prevailed on to read the rewards and tracts given to her, and has measurably given up his opposition, so far as I hear. I entertain hopes



of this girl that the Lord is working in her for good.

There is another boy, who was so bad that we were compelled to expel him from school, for fear he might, by his evil conduct, injure the other children, but we believe he has not been able to forget the wholesome advice given him previous to, and at the time of his expulsion. He is now sorry for his bad conduct, and promises, if again permitted to share the privilege of the school with the rest of the children, he will through the assistance of grace, to be a better boy.

We have latterly had a good deal of prejudice to combat with. Our school during a part of last summer was weak, but if we are allowed to judge from the number that now attend, we may say it has subsided, for during the latter part of summer and through the fall, we have had our little school house crowded, seventy to eighty being present on some occasions, and even during the late rainy season a goodly number attended, some from a distance.

#### FOUR MILES TO A SUNDAY-SCHOOL.

Extract of a letter from Maryland to the Corresponding Secretary.

Our school is in a tolerably flourishing state at present, but some time last summer we were nearly in despair, for the scholars were few, and many of the inhabitants of this place and neighbourhood are prejudiced against the school. We now have scholars who come upwards of *four miles*; and now, if our school is not so large as formerly, we are still encouraged by some who we have some reason to believe are under serious impressions.

#### LOUISIANA.

Extract of a letter to the Corresponding Secretary, dated Baton Rouge, Jan. 11, 1828.

There is a flourishing school of about one hundred scholars in this place superintended by the Rev. M. Dorrance. It is patronised by all denominations.

#### MICHIGAN TERRITORY.

Extract of a letter to the Corresponding Secretary, dated Monroe, Dec. 20, 1827.

I am pleased with the opportunity to send you even a line from this quarter of the land. I am glad the commission you gave me was merely nominal; had there been a salary to it I could not have accounted for it. The settlements near this place are few and small. The school in this place, after dragging, had been given up. It has been revived; its prospects are good. We wish besides the large publication as many copies of the smaller one for children as you can afford to send for five dollars.

Present to your devoted President my love and sympathy for his late bereavement—praying for the universal spread of Sunday-schools, and for your peace in conducting them.

#### REV. DANIEL WILSON ON THE SUBJECT OF SUNDAY-SCHOOLS.

In these days when inquiries into the nature and tendencies of Sunday-schools are very largely pursued, it may be advantageous to record some of the facts and statements given before the committee of the House of Commons in England, on the education of the lower orders of the metropolis. We extract only such parts as relate to Sunday-school instruction, and select the statements which were given by the Rev. Daniel Wilson when he was under examination by the committee. This clergyman is one of the most distinguished and successful of the British divines belonging to the established church. The result of his examination is most triumphant in favour of Sunday-schools on all the queries put to him by the committee. Our extracts must be brief, and necessarily general, and we beg the particular attention of our readers.

Have you observed any particular good resulting from your plan of in-

struction?—We think we have observed an almost incalculable measure of good; for the children frequently enter the school ignorant, rude, untaught; many of them absolutely not knowing the very first principles of religion in any way, negligent of their duty to their parents, and, in many cases, apparently open to all the vice or misery that such want of principles would lead to. As they go on in the school, we find that their knowledge of the general principles of religion, their observation of the Sabbath, their regard to conscience, and to their duty to God and man, and the affection they generally acquire for what is good, produce at the time the most important results, and, in their future life, those happy effects which you would naturally expect to follow.

Have you observed the good effects of instruction in the future life of some of them that have been children in your school?—Many such cases have occurred. One obvious good effect is, that after the children have left the school, many of them voluntarily continue to attend divine worship on the Sunday. Indeed we see many who in their future life bear respectable characters; and in some cases we observe in them all that piety which we could wish to see in christians. In short, they retain in general an affection for the school and the chapel, and for their instructors during the remainder of their lives.

Do you conceive that those good effects have been produced by the religious instruction given in your schools?—I conceive so, under God's blessing, unquestionably; because all our instruction is founded upon the specific principles of christianity, the fear of God, and the revelation of his will in his word.

#### *Important Effects on Parents—Library.*

Have you observed any good effects arise to the parents and families of those children, from the instruction which the children have received in those schools?—We have observed many pleasing effects. The books which the children are furnished with in passing through the school, they take home and read to their parents. The parents generally consider the at-

tention paid to their children, and the voluntary attendance of the gentlemen and ladies of the chapel upon the school, as a favour conferred on them, and they are led, in very many instances, to attend upon divine worship themselves.

In some cases, I should conceive that the reformation of the parents from habits of vice and irreligion has been in a great measure effected by these methods.

#### *Good Members of Society.*

In what way does religious instruction tend to make children good members of society?—I conceive that instructing the children in their duty, as immortal and accountable creatures; instructing them in the important doctrine of a future judgment; pointing out to them the great evil of lying, which we find at the foundation of almost all early sins and bad habits in children; teaching them a reverence for conscience, a sense of God's presence as every where with them; explaining to them the love of God, in sending Jesus Christ into the world to save sinners, his readiness to pardon those who repent, and the eternal glory and happiness which he has promised to good children; all these principles, varying in the measure of course, with God's blessing, and other attendant circumstances, tend directly to lay in the children's minds the foundation of obedience to their governors in church and state, to make them contented with the station which providence has appointed to them in the world, to teach them the subjugation of their passions, and the avoiding the company of dissolute and profligate and vicious characters; and in this way, to make them worthy, respectable, and virtuous persons in their stations, and real blessings to society.

#### *Observance of the Sabbath.*

What influence is produced upon the minds of the children, with respect to the observance of the Sabbath?—I conceive it to be one of the most prominent advantages of the school, because the regular attendance upon the Sunday is one point which we chiefly insist upon, and according to which, the rewards are given. The children



are thus impressed with the evil of violating that sacred day, which being early implanted, commonly grows up to an habitual reverence for the Lord's day; a disposition of mind which in a great measure, so far as my observation goes, lies at the foundation of all moral and religious habits. I never knew any poor family become very vicious or miserable who observed the Lord's day; and I never knew a poor family happy, contented or virtuous, that did not observe it. The Sunday is in fact to the poor, if it is not conscientiously employed, a source of a thousand temptations; they are thrown off from the ordinary habits of industry; all the scenes of vice are open before them; and, being left without those principles of religion and morality, which the Sunday is the time of inculcating, they grow up nearly as heathens.

Do you conceive it of great importance to train up children in the habit of attending public worship on the Sunday?—Of great importance, unquestionably; because it is one of those duties which, if a person habitually violates, he soon loses all taste for; the conscience becomes hardened; the duty of making ever thing yield to an attendance on public worship is forgotten. The person forgets also the benefits he derives from religious duties, and gives way to those multiplied calls and engagements, which no one can want, if he wishes to employ them as an excuse. By a contrary line of conduct, the best habits of a moral and religious nature are produced and strengthened in the mind.

#### *Good Done.*

Do you recollect any particular instances of the good which you have spoken of, as resulting from the instruction given in your schools?—I have seen it lately. A little boy, perhaps ten or eleven years old, is gradually dying, I may say, with an abscess, but who really seems so resigned to God's will in the pain he suffers, is so sensible of the love of Christ his Saviour to him, and of the mercy of God in pardoning his sins, that he is dying happy and thankful for the instruction he has received. Several other such cases have occur-

red. Many cases have likewise occurred where the children have been untractable during the time of their being in the school, and yet afterwards in future life we have traced the good effects of what they were taught at this school, and the religious instruction which was there given.

From the examination of the late Joseph Butterworth we can make but one extract, but it is worth volumes.

Have you practically, in your observations on Sunday-schools, seen particular good effects from them?—I have had many opportunities of seeing their good effects in a series of years; but more particularly of late my attention has been drawn to the subject, in consequence of some scandalous reports from Newgate, made to the disadvantage of schools in general, and among others of one of the Sunday-schools of which I am treasurer. It was determined to visit the children and their parents at their own habitations, and thoroughly to investigate their several characters. Five hundred were so visited; I called upon upwards of eighty children myself, and I was highly satisfied with the general report made by their parents, friends, or employers, of the benefits they had received at the school, and of their general good behaviour. Much good also I found had been done to the parents themselves. Many had been induced to read the Bible, which they before had neglected, and also to attend public worship, which formerly they were not in the habit of doing. Many of the elder children in the same families who were once in the school were now grown up, married, and settled, of whom I heard from their parents very excellent accounts. I have the names, address, and particulars of many interesting cases which were visited. The political benefit of Sunday-schools to society is incalculable; for not only the principles of loyalty and obedience to the laws are instilled into the minds of the children, but they are fitted to serve the state in various ways, by being taught to serve themselves in an industrious and honest course of life. The attachment of children to Sunday-schools, and their improvement in them, is very

considerable. A small school has lately been instituted in St. Giles's, where some few of the teachers from a larger school were induced to attend, from the wretched state of that neighbourhood. The school has only been opened about four or five months, and its good effects are already very visible in the neighbourhood, and the progress of the children in learning is surprising. One boy, aged fourteen years, was admitted into the school on the 18th of February last, when he could not tell any letter in the alphabet, nor has he, since that time, had any instruction but what he has received in this school. He now spells well in the second spelling-book, and his desire for learning at present is so great, that his teacher expects he will be able to read his Testament well in six months more. His employment is that of selling fruit in the streets. He is much exposed to the bad effects of low company; but his parents have acknowledged with thankfulness the improvement in his behaviour, and the benefit he has received in the school. His sister was admitted into the school at the same time; she only knew her alphabet, and has made similar progress, to the great satisfaction of her parents, who state that her conduct is also much improved; she is only six years of age. Another girl, aged six years, was admitted into this school on the 11th of February last, and did not know a letter at that time; she has now begun to spell words of two syllables, and manifests an earnest desire to learn to read; she is constant and punctual in her attendance. Another girl was admitted on the same day; she only knew her alphabet at that time, but now reads so well that her next removal will be to the Testament-class; she is fifteen years of age; she has no father nor mother; she shows so strong an attachment to the school, that she has brought eight or ten children since she first came, most of whom attend regularly. It is very common for children to bring their play-fellows and neighbours to the school as scholars, and not unfrequently in the first instance even without the knowledge of their parents, having such a strong attachment to the schools themselves, which is produced principally by the

attention, affection, and general mild conduct of the teachers towards them, and the general interest they take in their welfare. They have often shown great reluctance to leave the school, when of sufficient age to go to service. As visiter, I have been in the habit of reading many respectful and grateful letters of thanks from the children for the benefits which they have received, and of which they appear to be deeply sensible.

What we would wish our readers particularly to observe is this, that on the above extracts there is no speculation. It is all *fact and experience*.

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For the American Sunday-School Magazine.

#### A GREAT READER OF THE BIBLE.

MR. JOB POTTER, a native of that part of New Haven in Connecticut, which is now Hamden, died at Meadville in Pennsylvania on the fourth day of October last, in the seventy-sixth year of his age.

Having during eleven years previously to the close of life been an inhabitant of this village, and having access to the library of Alleghany College, it may be remarked, that no one read so many of the valuable historical and theological books of this institution as did the venerable Mr. Potter; yet, in all that period, as also from his youthful days, he was a daily and diligent reader of the Bible. It is a fact, to which it would be hardly possible to find a parallel, that, in six years and six months prior to his death, notwithstanding his other voluminous reading, he read the Bible through, in course, taking due proportions of the Old and New Testaments, in regular order, no less than *forty-seven times!* He was advanced in the forty-eighth time to the end of the Epistle to the Romans, and to that part of the book of Job, where he read, the last time he opened the sacred volume, *I know that my Redeemer liveth.*

It was his remark, that something new occurred every time he read it, and that he found an inexhaustible source of consolation. He disclaimed all dependance on his own works of



righteousness. His sole reliance for salvation was on the merits of the dear Redeemer, and his end was peace.

T. A.

CHAUTAUQUE COUNTY, NEW YORK.

On another page we noticed the meeting in this county, held at Jamestown, to promote Sunday-schools. A correspondent writes thus:

A contribution of two hundred and eighty dollars speaks well for the liberality of the friends of Sunday-schools; and in the better days to which this county is hastening, the Sunday-school cause will be remembered with the more affection, because, cherished amidst the embarrassments incident to new counties. This depository will not only create new demands for books, and furnish them at the cheapest rate possible, but it will prevent that delay which has often exhausted the patience of our youth, and impaired their confidence in their teachers, and diminished our schools.

In all our towns except two, we have formed unions auxiliary to the county union, and district unions auxiliary to the town unions. Some towns have adopted measures for the establishment of town libraries, so regulated, that all the books shall in turn be read by every district Sunday-school. I doubt not but that on the sacred morning of the ensuing summer, many, *many* a youthful band will assemble from their log cottages in this western woods, and that in some of our destitute places the Sabbath-schools with their branches, will be our best substitute for the preaching of the gospel.

To the Editor of the Sunday-School Magazine.  
HOPKINSVILLE, KENTUCKY.

Having felt a new interest awakened, and being stimulated to renewed exertion by reading the various reports from the different societies, and by the detailed experience of those engaged in the delightful duty of Sabbath-school instruction, as given in your excellent magazine. I feel also constrained to give some statement of the means we have found best calcu-

lated to promote the welfare of our school. And having expressed my obligation to the Magazine, I have felt desirous that others should share in its wholesome admonitions and instruction, and with this view have kept it constantly circulating; and like a rippling stream, it has refreshed and quickened the soil through which it has passed, and I am encouraged to look for still greater results. Teachers begin to awake to the importance of their work, and the children attend to instruction with increased delight. Incidents frequently occur that evince the very deep interest they take in the school. Not long since, one of the teachers returning from evening worship was accosted by a little boy, who timidly extending his hand said, I want to give you this for the Sunday-school. It proved to be a nine-pence which he had, hoarded from little savings for his beloved school, and which, like the widow's mite, was cast in the treasury of the Lord. The following Sabbath the children were told, if any of them chose to give a little piece of money, it should be faithfully appropriated for the purchase of books for the library; since which time, many four-penny and nine-penny pieces have been cheerfully offered. A little boy, whose sister had been absent, was asked the reason of her not attending. "Oh ma'am," said he, "it is not because she does not want to come, but father, when he gets too much, will not let her, and he threatened to-day to whip me if I came, but I thought I would come and take the whipping if he did not feel better when I got home." This was said in the true spirit of a martyr. The child was urged to be doubly respectful to his parent, and when he was sober, to be affectionate, and try to get him to read his tracts and books; all of which the poor child said he would try to do, but he could not think of giving up his school. In the winter we commence a quarter before nine, in the summer at eight o'clock, and hold in session until eleven. Those who are present at the appointed hour receive a ticket for early attendance. The children then stand up and in one voice recite the Lord's prayer, and sometimes the

commandments, after which they repeat together the hymn selected for singing, every child is requested to aid vocally in the high praises of God, and sweet is the melody of their artless strains, which we trust mingle with angels' songs before the throne of him who in the days of his flesh delighted in the hosannas of little children. Books being distributed, each teacher sitting before her class attends to the recitation of scripture, Bible catechism, and hymns, asking questions and explaining what is not understood. The superintendent then calls the roll, and all who have recited well are marked with a *G*, for good lesson, and have a credit for any thing over and above what is required; three extra marks are equal to a *G*; twelve *G*'s entitle to a reward book. After lessons each class reads from three to four chapters to their respective teachers, who go over the chapters read, asking historical and practical questions of each child. The lower classes are exercised in spelling, and scripture pictures explained. The whole school is then called to order, and the superintendent announces the lesson to be committed for the following Sabbath, reads it in a slow, distinct manner, and then endeavours to explain it; after which the children read it aloud in one voice. Books are then closed and the school urged to close attention, while a short, well selected religious narrative or obituary is read, or a familiar address is made; and the truths of scripture in an affectionate manner are endeavoured to be brought home to the hearts and consciences of the hearers. The children then kneel and a short prayer is offered; petitions confined to the circumstances of the children and teachers. Our whole religious exercises we never extend over fifteen or twenty minutes, as we wish to avoid weariness. A hymn being sung, those who have behaved well, not talked or otherwise rude, receive a ticket, which is by themselves and parents considered a certificate of good behaviour, and which they feel extremely mortified not to receive, and I would remark, that we have found the happiest effects from this use of tickets, only giving them as rewards for early attendance and good behaviour. Six

tickets are redeemed with a tract, and the texts or verses required to be recited, for which they have a credit mark twice in the month, we give written questions to be answered by one or more texts of scripture, and as a reward lend them a book from the library, which our contracted funds have not yet been able to extend over thirty volumes. We adopt the plan of limited lessons as recommended by the society, and find this mode of instruction more agreeable to the children, and more convenient to the teachers. If a child is absent two Sabbaths in succession, it is visited by the superintendent, who converses with the parents and inquires the reason for the child's absence; if nothing satisfactory is assigned, they are urged in an affectionate manner to use some coercion with their children, and oblige them to attend constantly; as without they do so we cannot hope to benefit them. There is then an opening for leaving a tract on parental duty, the benefits of Sunday-schools, attendance on worship, &c. The visit has always been received in the most friendly way by the parents, and no occasion has existed for a repetition of it. But some children have no mothers and are only accessible by letter, and for the encouragement of others I will mention a case that occurred a few months since. One of the largest boys in the school, who had no mother and a very dissolute father, had for loud talking and rude behaviour been frequently admonished but without effect, until it was thought advisable to withhold the rewards of the school until he should do better, which measure offended him greatly; at length he said he would attend no longer, and would have nothing belonging to the school, executing his threat by sending his Bible, tracts, and books to the superintendent, who, after some reflection and earnest prayer for direction, wrote the following simple letter.

"Dear boy, your Bible, tracts, and books were brought to me yesterday with a message that you would 'no longer attend the Sunday-school!' And is it so, my dear child, that you have calmly resolved to throw away the Bible, the word of God, which tells you how you may escape the awful



punishment which those who hate the Bible must suffer. Will you become a Sabbath breaker, and cast off the fear of God, and openly acknowledge yourself a child of the wicked one, and brave the vengeance of the Almighty! Oh George, stop! and think if God was this moment to affect you with some dreadful disease, and say this night thy soul shall be required of thee; oh then what would become of you? you would be lost, for ever lost, unless God in his great mercy, should save you through the blood of that Saviour, whose day and word you have despised. Then take back your Bible, and part with your life sooner than with this best of books, which is able to make you wise to salvation. Never let a day pass without reading a chapter, and praying God to give you his Holy Spirit, to make you understand it, and to change and renew your heart, that you may love and serve him; and when you feel, as I hope you will, sorry for having done wrong, I shall be glad to welcome you back to the school. Poor child! you have no mother to tell you what is right, but we will pray for you every Sunday, that God may preserve you from going headlong to destruction. I will tell you a story of a man who was in the habit of getting drunk.

One day a gentleman saw him in this condition, and gave him a Bible; unable to get home, he fell on the ground, the Bible in one pocket and the brandy bottle in the other. When he came to himself, he said, it will not do to carry the bottle and the Bible both home, I must throw one away—now which shall it be?—This is the turning point of my life. If I throw away my Bible, I consent to be the Devil's servant, and I believe he is now waiting to see which I will do; if I throw away my bottle, I decide to serve God, and shall die a good man! He stopped to think one moment, and then, with a desperate resolution, threw his bottle against a tree, went home, read his Bible to his family, and became a converted man. Conscience now speaks in your breast, and George, this day choose whether you will serve God or the Devil? and remember that you must give an account at the judgment bar of God, for this and every

action of your life. That God may have mercy upon you, and make you truly penitent, is the sincere prayer of your friend. A. A."

The next Sabbath, the penitent boy came back to the school, his Bible under his arm, and his eyes glistening with tears. He was cordially received, and not a reflection passed upon his former conduct; since which time, he has been punctual in his attendance, and is one of the best behaved boys in the school; and often does the moistened eye and faltering tongue testify, that the word has not fallen on a rock. Fellow labourers, "in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they shall both be alike good." We are embarked in a great and good cause, and the salvation of unborn millions may be involved in our faithfulness. Let us be instant in season and out of season; for a blessing is promised to a faithful continuance in well doing.

I would gratefully acknowledge the receipt of eight Bibles, from a Christian friend, for the use of the school.

AUGUSTA ANDERSON.

#### ST. LAWRENCE COUNTY SUNDAY-SCHOOL UNION, N. Y.

We have just been gratified by the reception of the first annual report of the St. Lawrence County Union, with an account of the proceedings at the anniversary meeting, held on Thursday, the 3d of January, in the town of Canton. St. Lawrence county is one of the most northern counties of the state of New York; its whole northern boundary, 70 or 80 miles, running along the river St. Lawrence. It covers a very large extent of surface. It is a newly settled county, it being only about twenty years since the settlement commenced.

The introductory prayer at the anniversary, was by the Rev. Mr. Tay-

lor, of Stockholm, and the report, of which we shall proceed to make a brief abstract, was read.

The formation of this union is a striking illustration of the practical utility of never despising the day of small things. When the moral condition of nearly 10,000 children, belonging to the county, was taken into consideration, the hearts of a few persons were stirred up to attempt the melioration of their situation; but owing to an unintentional neglect, a very limited notice appears to have been given, so that on the appointed day of meeting, there were few in attendance. These few, however, instead of giving way to despondency, determined to commence with a vigorous effort; and relying only on the grace of God, and putting their sole trust in him, they organized the union.—The report modestly observes:

So rash a step would not have been taken, had it not been that the object was barely that of doing good—the promotion of the common cause of our Redeemer; and we hail this day as auspicious to this cause, when we can commit it to the hands of the Christians of this county, whose it is, and under whose fostering care we hope to see it nourished and reared—its wants supplied; and its objects consummated.

The report then notices the liberal disposition of our Board; a disposition, we are happy to say, always evinced, whenever there is even the smallest hopes of doing good in the name of the Lord Jesus Christ.

With little to encourage, and without a cent of funds, the board resolved to test the generosity of the American Sunday-School Union, and if successful, to commence operations on a short credit—hoping thereby to increase the number of the schools in their bounds, and bring to view the good effects of system and libraries—and

thus induce the public to lend their assistance in carrying forward the work thus commenced. And we feel grateful, and would not withhold our praise to the Author of all our blessings, that we have not been disappointed.

The American Sunday-School Union, through their agent, Ebenezer Watson, Esq. of Albany, very liberally sent us a supply of books, which enabled us to commence. These have been sold to schools in the county, at cost, as also a part of a further supply since obtained. Already more than 2000 volumes of religious books have been put into the hands of children, and through them, often into the hands of irreligious parents. They are universally read with avidity, and prove a powerful mean of engaging the attention of children, and filling up our schools.

We believe that the facts noticed in this last extract, will be found universally true. Sunday-school books are read with avidity—have a most powerful effect in increasing the number of scholars.

As it regards the prosperous condition of the union, the report goes on to state:

Thirty-three schools have been reported as auxiliary, or as calculating soon to become so; most of the remaining 29 have implied their intention of becoming connected with us. The reports are so deficient, we cannot give a correct detail. So far as we can give an account from the reports made, there are 30 superintendents, 102 teachers, and 1082 scholars, in these 33 schools.

It is stated, that since the formation of the union, there have been eight or nine hopeful conversions in the schools attached to the union.

By an effort to ascertain the number of children in the county, between the ages of five and fifteen, destitute of the advantages of Sabbath-school instruction, it is computed that there are no less than 7760 in this situation.



And in order that this state of things might be remedied, the board recommend the raising of their permanent fund for a depository, by an addition of 200, or 250 dollars; and they state the fact, which we presume is applicable elsewhere, and worthy of particular attention, that  $2\frac{1}{2}$  cents on each professor of religion, would be sufficient to answer all their purposes. They also recommend, which is further worthy of imitation, that

Every church organize as a town union, and provide the means of a library, sufficient for all the children within their bounds, a volume each—this, if it be small, will be sufficient to secure them the first six months; then appoint superintendents for as many schools as it becomes necessary to establish—let each superintendent supply himself with the Sabbath-school plan, or plain and easy directions for forming and conducting these schools, which will cost him 50 cents; also with the Sabbath-School Magazine, published at Philadelphia, which costs \$1 50 per year and postage, and with a little attention, in one month he will be prepared for his duties, having the experience of years before him.

After some remarks on the subject of a Sabbath-school missionary, the report concludes with a pathetic and touching exhortation, the perusal of which we earnestly recommend to all.

But if duty will not compel you—if a love to the cause of God will not force you now to take this work in hand, and faithfully to pursue it, let us ask you for one moment to fix your attention on the joys that must swell the soul of that Christian, who has gathered around him these children, and faithfully imparted unto them the word of life, while his heart, heaving with ardent desire, ascends in fervent and availing prayer to that Saviour who has said, "Suffer little children to come unto me, and forbid them not"—whose promises are sure, and who

will give increase an hundred fold to seed thus sown; fix your attention on the joys, the raptures of that saint when these shall again be gathered around him in the presence of God, and worlds assembled, to hear for himself the plaudit, "well done;" and to behold the glow of transport that fills the eye, the rapture that shines in the countenance, and the gratitude that swells the bosom—while they glance as it were, a look of grateful recollection on him, as the instrument in the hands of God, of their salvation, and again lift their eyes in astonishment and adoration to God on the throne, and tune their voices in sweeter accents and louder strains, to the anthem of praise and alleluia to the Lamb who hath redeemed them with his blood, and made them kings and priests unto God.

After the reading of this report at the anniversary, on motion of John Fine, Esq. seconded by Mr. Joseph Roseel—

Resolved—That the report be printed, under the direction of the board, for the benefit of the union.

On motion of the Rev. Roswell Pettibone, seconded by the Secretary—

Resolved—That it is the duty of the churches of St. Lawrence to increase their efforts in behalf of Sabbath-schools, and bring every child of the county within these nurseries of piety, and that speedily.

The presentation of 1500 Testaments for the use of those children who are now destitute of a Testament, and are now connected with Sabbath-schools, to the union for distribution by them, being communicated—

Resolved—That we cordially accept of the donation of 1500 Testaments by the St. Lawrence Bible Society, and hereby express our gratitude for this valuable and Christian gift, and pledge ourselves that they shall be distributed agreeably to their original destination.

Several addresses were then made by gentlemen present. The Rev. John H. Schermerhorn, of Onéida, and the Rev. B. G. Paddock, of the Methodist Episcopal Church, took an interesting part.

A subscription was then taken up for the depository, amounting to above one hundred and forty dollars.

The following were the officers elected on that occasion.

Officers elected for 1828, in the St. Lawrence Sunday-School Union. Rev. Joseph Hulbert, Pres. Rev. Roswell Pettibone, V. Pres. Liberty Knowles, Treas. John C. Smith, Cor. Sec. Mr. Joab Seely, Ogdensburg, H. D. Smith, Esq. Fowler, agents to keep depositories, and members of the board.

A letter from the corresponding secretary of this union, accompanied the report, and the following is an extract.

*Dear Sir,*

The St. Lawrence Sabbath-School Union was formed in April, 1827, and through your agent, E. Watson, Esq. of Albany, we have been supplied with means of conducting our operations. Having received new strength at our anniversary, we hope to go forward with new energy, and that the present year will witness much good effected by our exertions and devotedness to the cause. We herewith forward a copy of our constitution and the annual report, and request that we may be admitted auxiliary. The St. Lawrence County Bible Society enabled us at the last meeting, to put into the hands of each of our destitute children embraced in Sunday-schools, a Testament. The number of Testaments required was 1500; this has excited to entirely new enterprise; and we shall need more than 5000 more Testaments before the season closes, as children every where are now coming for a Testament; and what adds to the advantage and interest of the business, but few but bring their shilling, as they say, to pay for their Testament, that the next poor child may have a Testament also. I hope that every county and state in the Union, will supply their children with a Testament. Our board have employed a missionary to go through the county, to every town, and every corner of the town, and get up town auxiliaries and schools, and bring up the people of God to the great work of evangelizing our children. We have engaged to supply with a Testament, every child in three months

from the time they are reported as destitute. Also that we will keep a supply of books to help them to a library, so fast as they may raise the means of paying for it: and the impulse already given makes it morally certain, that a large supply will be wanted during the summer.

JOHN C. SMITH.

SUNDAY-SCHOOL TEACHERS' ASSOCIATION IN PHILADELPHIA.

*Questions discussed at the Association of Teachers, at the last three meetings, viz.*

"No. 21. What are the best means of interesting children, and securing their attendance in Sunday-schools? No. 22. What system or means for conducting the exercises of a Sunday-school class, is likely to prove the most successful in interesting and benefiting the children?"

We were unable to make a sketch of the debate on these important questions, but a friend who was present has furnished us with the substance of the remarks of some of the teachers, which we think of sufficient general interest to justify their insertion. We regret that a like summary of what was offered by others who spoke, could not be furnished.

*Mr. C. said*—As the remarks of the brother who has preceded me, appear to allude to some observations of mine made at a previous meeting,—I would first correct an erroneous statement made, and then hazard a few additional remarks.—It has been said that I consider nine-tenths of the present teachers unqualified for their duties, not possessing natural abilities for the station they occupy. Not so. I believe a very small minority to be naturally unqualified; but a considerable number unqualified by want of application to the means with which we are abundantly supplied, and which are calculated to impart the knowledge so rare, "aptness to teach." My object in introducing this subject to the



notice of Sunday-school teachers is, that reflection may be aroused to ascertain, whether teachers are glorifying God by all the faculties they possess, while they habitually neglect to improve the talent of judgment, imagination, &c. &c. which he has given. I would ask, Mr. Chairman, and may every teacher examine, and answer the question; are our mental faculties designed by the Giver, to promote his glory? And if so, is the neglect of their cultivation sinful? It is true the most simple means are frequently blessed; but who will say, "the most ignorant are the most useful?" We are referred to our Saviour's apostles, —poor, *illiterate* fishermen—but mark! before they were qualified for the duties assigned them, it required a miraculous exertion of divine power to convey to their minds the knowledge that should render them efficient labourers.—St. Paul was destined by the appointment of Providence, to perform no mean part in the apostolic labours; and whence was he? From the arena of literature; brought up at Gamaliel's feet,—he was indeed, "apt to teach." And that same apostle tells us, "Having then gifts, differing according to the grace given us, whether prophesy, let us prophesy, he that teacheth on teaching, &c." Was Paul, then, a man of mere "*notions*," as we have been told this evening they are, who uphold the opinion of natural qualifications fitting us for certain purposes?—Ignorance is too frequently a characteristic of those whom we meet in our Sunday-schools; and can ignorance instruct? Judgment is requisite, we have heard this frequently repeated; but now are told the idea, like the common error of the influence of the moon upon the weather, must be rejected. And why? Upon this subject, as on all others, we may "learn of Jesus:" he combined with judgment, imagination to illustrate, and ingenuity to apply abstract ideas by external objects. To be an efficient Sunday-school teacher *now*, we must be "wise as serpents;" *then*, "harmless as doves." *Now*, a Boanerges; *then*, a Barnabas. And how is this wisdom to be attained? do all naturally possess it? No: but by many, though not all, it may be acquired by

diligent application. There are various departments to be filled in the sphere of God's providence; some, and some *only*, are apt to teach; some are talented to visit the chamber of sickness; others almost useless there. Some ministers we hear with interest and profit; others, we are ready to acknowledge, have no talents for the work. Yet all these may be Christians. Have I not heard in this room, and from the individuals now supporting this levelling system, that great care should be exercised to prevent certain individuals, whose piety and motives are alike unquestioned, from addressing our schools, because they are evidently *untalented* for this department of duty? Yet with glaring inconsistency, we are now told to repress and prevent the one, and uphold and encourage the other, in attempts they are alike unqualified for. But I must leave this subject, and may God give us grace, that whatsoever we do may result to his glory. I would trespass a few moments, to recommend an important subject to every Sunday-school teacher. If you would interest and fix the attention of your class, have a definite subject for each Sabbath, and employ as much of the intermediate time as you can, like the industrious bee, in gathering honey from every flower. Prepare anecdote to illustrate, and parallel passages to enforce the subject, let all your remarks tend to it, as the feather bound to the arrow's side, and they will reach the mark, impress the memory, and with God's blessing, profit the hearts of our dear children. But if you come to your class with a bundle of remarks, like a handful of feathers, to be scattered at random, rely upon it, the word spoken will not profit.

*Mr. P.* observed—It affords us pleasure to come to this association of Sunday-school teachers, not only that we here meet those who have the same views and kindred feelings; but we have here obtained useful information which we did not before possess. And it is a satisfaction to know, that some suggestions which have been offered at these meetings, have been acted upon, and it may be, some little benefit has resulted to the cause in which we all profess to be engaged.

We meet to devise plans and bring together the united experience of a large number of teachers, who may tell from their own observations, what means are best calculated to render Sunday-school efforts the most efficient.

If any opinions should be advanced here, which any conceive to be wrong, it is not only our privilege, but our duty to show our reasons for thinking differently, even though our opinion differ from some fellow teachers, who possess much more experience than ourselves.

At our last meeting it was remarked by a brother, for whose opinion we all entertain the highest respect, that a large majority of Sunday-school teachers possessed no qualifications to interest and instruct children; that it was a *peculiar talent*, possessed by but few; and that all the rest might as well give up the work: for the question might be put to them, "What doest thou here, Elijah?" If I am wrong, the idea is not a new one; I had heard it so often expressed, that I almost believed it true, with scarcely a thought on the subject, and did not indeed conceive the remarks to be very objectionable.

But after leaving the meeting, a lady observed, "If what Mr. ——— says, is really so, I had better give up the Sunday-school, for I am not fit to teach a class."

We had so often heard it said by learned, sensible persons, that the ability to speak to children, to interest them, was a *very uncommon talent*, a *very peculiar gift*, which few possessed; and so often given assent, that we could scarcely doubt of its correctness, though it was known to prove a most serious obstacle to the success of Sunday-school efforts.

There are not at this time one quarter enough teachers to instruct in the schools as they are now conducted; and why should we persuade a large majority of those who are employed, to give up the work, unless there was at least a probability of having their places supplied by others, who might be as useful, after the experience of some years!

We have long had a plan for keeping poor children from our Sunday-

schools, and now we have one for driving away untalented, unqualified teachers; and what would this blessed cause come to at last, if it did not rest in better—more powerful hands than our own?

But how do we know that the qualifications for usefulness, as a Sunday-school teacher, is a *peculiar talent*, an *uncommon faculty*, possessed by few persons? Why, almost every body says so, and here is a good reason.

I have endeavoured to understand how far this opinion is correct, and really cannot find a solitary reason for believing it to be any more than a mere notion, received as thousands of others are, without troubling ourselves to inquire whether they are consistent with reason or not. For instance, every one pretends to know something about the weather and its changes: it is almost the only subject upon which some persons can speak.—"It is a warm or cold morning;" "a clear or dull day." It is but a few years since, and we were willing to consult our almanacs to ascertain whether we should have rain, or snow, or sunshine, on the following day or week. Perhaps some hundreds of years since, some individual who may have been regarded as an oracle, discovered or imagined, which is not unfrequently considered the same thing, that beside the known attractive power of the moon, in raising the tides in the oceans, that it also influenced and regulated the changes of the weather, and from that time to the present, thousands of persons place the utmost confidence in the changes of the moon effecting changes in the weather, without inquiring whether this idea is not contrary to reason, and to every known law of nature.

Now as we have received and entertained such notions as these, how do we know but that the idea of *remarkable talents*—*peculiar qualifications*, is not, in some respects, but little better? We hear of persons having an ear for music, and taste for painting; a natural talent for some one of the fine arts; and although here there may be some degree of propriety in the observation, yet, even in these things, we cannot think that the Creator has made



that wonderful difference in his creatures, which some would persuade us to believe.

Can we suppose that because but one person in ten thousand can perform on an organ with the skill of a master, that none of all the rest could have become equally skilled, if they had pursued the same means?

It is often the case, that those who become proficient in any art or science, were led to the pursuit from some particular circumstance, or because it was the profession of the father before them. Here perhaps it will be said the gift was hereditary. Is it not more probable that they made it their business to practise it, fixed their minds upon it, loved it, and were determined to excel?

But now to cap the climax, we have the notion handed about, until almost every person believes it, that the ability to speak to children to interest and instruct them, is a very uncommon talent, possessed by a few highly gifted individuals, and all the rest may as well give up Sunday-school teaching.

Now this notion is not only a serious injury to the Sunday-school cause, but a barrier to persevering exertions, and every thing like moral and intellectual improvement. Persuade an individual that he has but one talent, and it is likely he will bury it,—persuade him he has none, and where shall we look for improvement?

How do we know that the ability to address children to interest and profit them, is a peculiar talent which few can ever attain? Does it require more than some experience, good common sense, and affection rightly engaged in the work? Let a teacher who has the grace of God shed abroad in his own heart, prepare himself during the week—let him feel really interested, and understand what he undertakes to teach; ever keeping in mind, when engaged with his class, that *he is addressing children*, and he will find that they understand plain English in its simplest form; and if the proper means are used, they can be interested in the most ordinary circumstances. And teachers will at last discover, that the grand secret or "talent" to interest and secure the attendance of children,

rests, in a great measure, in their own power.

If we could persuade teachers that they could become useful if they only employed their talent as they ought, what persevering industry, ardent zeal, and strong faith, would enable them to accomplish! Instead of telling them, "they have mistaken the sphere of usefulness," we might then hope for a new era in Sunday-school operations.

We have heard of many ways to interest children and secure their attendance in Sunday-schools, and I would now mention a plan pursued by one teacher, not recommending it as an example, but that it may induce others who may be following the same course to consider their ways, for we can assure them that it has been tried, and will not interest and secure the attendance of children.

In a well conducted Sunday-school there occurred a vacancy in one of the higher classes by the removal of a pious and valuable teacher, whose children were strongly attached to him, attentive, and the class crowded. About this time a new teacher offered his services, who was deemed in every respect qualified to instruct this class; he possessed good natural understanding, a well cultivated mind, and in some respects he was industrious and persevering. He rose early, except occasionally on Sunday mornings, when he thought it prudent to indulge himself a little, as he did not conceive his duties quite so important on the Sabbath as on other days. Sundays were the only days that he ever left home without private prayer for a blessing on the concerns of the day. Indeed he found no time: as it was, he generally went late to the school, and on more than one occasion he came just in time to hear a stranger address the *children* on the great importance of always being early and punctually at the school. When he lost an hour in the morning he felt somewhat displeased with himself, and nothing seemed to go right all that day. In the school to which this teacher belonged the selected lessons were used, but he never studied them through the week—did not often recollect where the lesson for the day was to be found

—he had Judson's Questions, and some of his class could always inform him before he commenced which was the appointed lesson.

The children of the class had been accustomed to follow the example of their teacher in their study of the lessons as well as in their punctual attendance, and they still continued to do so. And it might not be considered prudent to say why children should not always be required to follow the example of their Sunday-school teacher.

The children soon acquired the habit of coming late; perhaps they did not wish to hurt the feelings of the teacher by being in their places an hour before him. However this may have been, from his indifferent manner, one scholar after another stayed away altogether: as his class diminished the superintendent continued to fill up with new scholars Sunday after Sunday. The superintendent soon found that he might as well turn the children out of school, for it amounted to the same; and he found it necessary to urge upon this teacher the importance of complying with a rule of the society, which made it the duty on the teachers to visit the absentees and report the cause. Indeed the teacher soon after began to feel ashamed of his reduced class; perhaps he was fearful that it might be thought by some, that he did not possess natural ability to interest and instruct the class, and he determined that he would inquire after the absentees. About the middle of the week he found leisure, but then recollected that his roll book was locked up in the school room; and by the time he found it convenient to see the superintendent and obtain a list of the names, it was Saturday afternoon.

It proved to be an exceedingly unpleasant day, but he was determined to do something before another Sunday; and off he went with a list of absentees sufficient to have formed a large class, with hardly time to call upon half the number.

He had considerable difficulty to find where many lived; some had removed, and one or two had some time since, tried some other Sunday-school which they liked much better. He inquired at one place for Mr. J. and found no such person. When the

mother of the boy appeared, he informed her that Joseph had not been at the school the last two Sundays. Joseph being there, said he was at school on Sunday afternoon week; and the teacher just recollected that he was absent that afternoon himself and could not contradict the child: and after saying a few words on the importance of regular attendance, he went away.

The next house he called at he saw the father of George, and told him that his son had not been at school for a few Sundays past: no, said the father, he has not been for five weeks. Previous to sending him to the Sunday-school he stayed in the house and read or went to church with his mother. As we knew much good had been received in Sunday-schools, and many of our rich neighbours sent their children, we were persuaded to send George, and we had him ready every Sunday, and thought that he attended the school regularly; and last Sunday he came running home followed by a friend of mine, who informed me that George spent every Sunday with a crowd of bad boys near his house, and they had just broken his parlour window. And now as I cannot be certain that he will do any better, I shall keep him in the house.

At the next place he knocked very gently at the door, for he had lost some confidence in himself. He did not knock again, or wait long, for he had no time to lose; and perhaps, quieted his conscience with the thought, "well I have called, if no person comes it is not my fault," and away he went without ever looking back.

We shall only mention one more call at a house which he had some difficulty in finding, not knowing exactly who to ask for. Here he saw the mother of a boy who had been in his class, introduced himself as the Sunday-school teacher, and inquired about her son James, who had been absent from the class. She looked sorrowful, told him she believed James was better off, she hoped he was in heaven. "What," said he, "is James really dead?" "Yes," said the mother, "he died of a fever from taking a severe cold one Sunday in the street; he was ill just thirteen days, and died on Thursday



week last." When the teacher recovered himself a little, he said he could not have thought it so long a time since James was at school, inquired whether he thought he was going to die, and what were his views. The mother replied, that he was very much alarmed as he became worse at the thought of death—talked about the Sunday-school and longed to see the teacher he used to have, and wished me often to read the Bible to him; and when he became very ill and near his end seemed resigned to die. We asked him if we should send for you, and he did not seem to desire it. He said that "the Sunday teacher we have now has never been here, and may be he would not like to come;" and then he held up his poor thin arms and said, "I don't think he'd hardly recollect me, I've fell away so much." James died without seeing his teacher, and his poor mother entertained a hope that he was happy, because he had once loved the Sunday-school, was desirous of hearing the Bible read when he could not do any thing else, and appeared willing to die when he found he could not live.

What could have been the feelings of that Sunday-school teacher? If I ever offered a sincere prayer it would be that I may never know. He seldom thought of James while he lived, but he never forgot him when he was dead.

For the American Sunday-School Magazine.

"LET ALL THINGS BE DONE DECENTLY AND IN ORDER."

*Mr. Editor*—I never saw this advice of Saint Paul better illustrated, than I did a few Sundays ago, when visiting a Sabbath-school in our city, the regulations of which I would hold up as a pattern for other schools to govern themselves by; for, unless the Apostle's injunction is followed, it is impossible to carry on any undertaking, much more for it to prosper; and this is especially true in Sunday-schools, whose express object is to instill into the minds of youth, the precepts of the Gospel, which, with the aid of the Holy Spirit, will make them wise unto salvation. I would mention the man-

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ner in which a boy is dismissed from the school, as it is calculated to affect the minds both of the parent and child, and to leave good impressions which probably will never be forgotten.

At the sound of the bell the exercises of the school are suspended, and the superintendent gives notice that they are about to part with a scholar who has been a member of the school for — years. The boy is then called up to the superintendent's desk in view of the whole school, where the superintendent endeavours to impress upon his mind, the fact that he is about to leave the place, probably never to meet again, but at the judgment seat of Christ, where he will have to account to God for every thing he has heard in the school; he is reminded of God's goodness, particularly in directing his feet to a Sabbath-school; of the kind instruction he has received while there; the many prayers that have been offered for him by his teacher, their anxious desire for his conversion to God, and for his soul's everlasting salvation.

The following verse,

As we now are call'd to part,

Let us all this friend commend

To the gracious eye and heart

Of the sinner's only Friend.

is then sung by the whole school, and prayer is made in his behalf, mentioning his name, and commending him to God for guidance and direction.

The superintendent then reads aloud a certificate,\* which he gives to the boy as a recommendation to any other school, or to any situation he may be called upon to fill. The lad has, as a concluding part to perform, to bid farewell to every teacher in the school; the school is still, and nothing is heard, save the sobbings of the part-

PHILADELPHIA, — 1828.

\* A. B. has been a member of the — Sunday-school for — years, and has conducted himself to the satisfaction of his teacher. We therefore take pleasure in recommending him to the Sunday-school to which he may apply for admission, or to any person who may wish to employ him.

C. D. Superintendent.

ing boy as he goes around with streaming eyes and heavy heart, from desk to desk, with extended hand to receive the parting friendly advice of the teachers; while, I doubt not, every child in the school as he gazes with attentive eye upon the scene, realizes the time when he shall be called upon to go through the same form, and tread the same path.

Similar exercises are used when a boy is leaving the school to go into a Bible Class held in the same house, and I would add, similar form should be used in every school or Bible Class, as every person must be convinced of the good effect it would have upon every attendant, stimulating the scholar to greater diligence in his studies, in their general behaviour and attention to the instruction of the teacher; and of causing the parent to use every exertion in co-operating with the teacher, thereby making their children good scholars, good men, and good christians.

L.

Philadelphia, Feb. 9, 1828.

#### PICTURES IN BOOKS.

Extract of a letter from a Mother, dated Connecticut, January, 1828.

*Sir*—Though personally unacquainted with you, will you permit a mother to address you upon a few subjects which interest her?

The question has been asked, how may very young children be profitably employed on the Sabbath? I have observed that children *early* receive amusement and instruction from pictures, and have felt, that every moment which a mother can spare on this day, might be most usefully employed in the exhibition of simple, natural scripture engravings, accompanied with short intelligible histories.

Would it not be well to present, exclusively, scenes and subjects which illustrate goodness? A little girl of three years has asked me to explain to her the print, representing Cain killing Abel, and I have shrunk from telling her it was a naughty man killing his brother. I believe in native depravity. Yet, I think, such odious exhibitions of sin should be kept from little children. The effect of present-

ing them is the same in kind as that of mingling all degrees of criminals in prisons. It is by the contemplation of the holy character of our Divine Saviour, under the teaching of God's Spirit, that we are to be transformed into his image. How important, that the *earliest* impressions of the mind be pure. Please to excuse these imperfect suggestions. I enclose five dollars, to be devoted to the object of neat engravings, and as a testimony of my respect.

A MOTHER.

If suitable lessons could be furnished, might not *infant* classes be formed in Sabbath-schools?

Although every suggestion from "a Mother" deserves a careful consideration, we cannot assent to the principle, that pictures, designed for the instruction of young children, should represent only scenes of goodness. The volume of revelation, as well as the history of mankind, is every where diversified by good and evil, and no true exhibition can entirely separate their lights and shadows. Consider, for example, the blameless and holy life and "character of our Divine Saviour"—how large a part of that matchless history must be concealed from the young, if we would tell them nothing of Herod's cruelty, or of all which wicked men designed, and at last perpetrated against him! To allude to other narratives of peculiar interest to children—can Joseph's or Daniel's lives be portrayed for their instruction and imitation, without the dark intermingled shades of brothers' hatred, and a cruel king's persecution? Such is the varied complexion of almost every profitable biography, not of scripture only, but of all real life. It is but a deceitful and dangerous fiction, to exhibit this earth as the land "where the wicked cease from troubling." The adoption, therefore, of this exclusive method of representation would exclude many of



the most pleasing and instructive histories and lessons, or render them in their altered forms, defective or erroneous.

But there is, undoubtedly, much force in our friends suggestions, as applied to one class of subjects. Although, as referred to a true moral standard, all actions form but two classes, and are either good or evil; yet evil actions may be again divided, according to their tendency to allure the heart to imitation or deter from it. For example, we cannot believe that the crime of Cain can be presented to any young mind, without exciting a deep and strong abhorrence of the act, and opening the heart to receive impressive warnings against the indulgence of those passions which led to its commission. And such is the tendency, so far as we can judge of all those sins which are illustrated by engravings in the publications of this society. But there are offences against God and man, which, when presented to the attention of either young or old, unaccompanied by full and solemn explanations of their dark depravity, attending evils and certain punishment, too often awaken the wicked desire instead of the healthful fear. The representations of such sins we would never exhibit to the eye of children, nor insert their history in books designed for their instruction.

While thus dissenting from some of "a Mother's" opinions, we are grateful for their communication; and we earnestly desire similar favours from those who love the young, and are willing to think, *write*, and labour for their good.

The subject suggested by the last question deserves an extended notice,

and shall not be forgotten. From the awakened zeal of so many on this topic, we hope and expect the happiest results, and our expectation is encouraged by the "promise of good," which seems to attend the experiments now making in this department by some of our Sunday-school friends.

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#### STYLE OF PRAYER IN SUNDAY-SCHOOLS.

To the Editor American Sunday-School Magazine.

I do not recollect having observed in your publications, any remarks upon the *style of prayer* proper to be employed in Sabbath-schools. I refer to its adaptedness to the capacities of pupils. As these institutions are exclusively for the young and ignorant, it is essential that not only the instructions delivered to them, but addresses to the Divine Being in their presence, should be clothed in the *utmost simplicity* of language. From the first establishment of Sunday-schools in our country, I have had the privilege of being a teacher, and I cannot recall more than *one* prayer, which was not far above the comprehension of undisciplined minds; and to this may be attributed much of the listless irreverence usually exhibited in our schools. Exercises which are *adapted* to simple minds, almost invariably secure their attention, and this feature in *prayer* would not be without its influence. In this way too, a model might be furnished for those *secret devotions*, which every faithful teacher inculcates upon his class, and which, I doubt not, are often neglected, because children (to use their own language,) "know not what to say." The same *brevity, simplicity, and explicitness* which would be employed in writing a form of prayer for the young or ignorant, should characterize the prayers offered in Sunday-schools. The effort might at first be difficult, but the *effect* would be a sufficient recompense. I was about to exemplify my remarks by the addition of a short prayer; but as I hope to find the subject on which I have taken the liberty to write, dis-

cussed in your city or elsewhere, it is reserved for an abler pen to furnish a *form* for your Magazine, the design of which would merely be to give a clearer understanding of the proposed change in this sacred department.

*New York, January 28, 1828.*

It would have gratified us, had the author of the above appropriate remarks annexed a form the best adapted in his own view, to the general circumstances of teachers and scholars. The subject is of great importance, and we hope our correspondents will not neglect it.

#### CRUCIFIXION.

*The cross* was the punishment that was inflicted by the Romans, on servants who had perpetrated crimes, on robbers, assassins, and rebels; among which last, Jesus was reckoned, on the ground of his making himself *king* or *MESSIAH*, Luke 23: 1—5, 13—15.

The words, in which the sentence was given, were as follows; "*Thou shalt go to the cross.*" The person, who was subjected to this punishment, was deprived of all his clothes, excepting something around the loins. In this state of nudity, he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation, that numbers died under it. Jesus was crowned with thorns and made the subject of mockery, but nothing of this kind could be legally done, or in other words, insults of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, merely to the petulant spirit of the Roman soldiers, Matt. 27:29. Mark 15:17. John 19: 2, 5.

The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill, near the public way, and out of the city. The place of crucifixion at Jerusalem was a hill to the north-west of the city.

The cross, otherwise called *the unpropitious* or *infamous* tree, consisted of a piece of wood erected perpendicu-

larly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime, for which the person suffered, was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of any thing, on which *the feet* of the person crucified rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which he *sat*, and which answered as a support to the body, since the weight of the body might, otherwise, have torn away the hands from the nails driven through them.

The cross, which was erected at the place of punishment, being there firmly fixed in the ground, rarely exceeded ten feet in height. The victim, perfectly naked, was elevated to the small projection in the middle, the hands were then bound by a rope round the transverse beam, and nailed through the palm.

In regard to the nailing of the feet, it may be furthermore observed, that Gregory Nazianzen has asserted, that one nail only was driven through both of them; but Cyprian, who had been a personal witness to crucifixions, and is, consequently, in this case, the better authority, states on the contrary, that *two* nails or spikes were driven, one through each foot.

The crucified person remained suspended in this way, till he died and the corpse had become putrid. While he exhibited any signs of life, he was watched by a guard, but they left him, when it appeared that he was dead. The corpse was not buried, except by express permission, which was sometimes granted by the emperor on his birth-day, but only to a very few. An exception, however, to this general practice was made by the Romans in favour of the Jews, on account of Deut. 21:22,23; and in Judea, accordingly, crucified persons were buried on the same day. When, therefore, there was not a prospect that they would die on the day of the crucifixion, the executioners hastened the extinction of life, by kindling a fire under the cross, so as to suffocate them with the smoke, or by letting loose wild beasts upon them, or by breaking their bones upon



the cross with a mallet, as upon an anvil, or by piercing them with a spear, in order that they might bury them on the same day.

The Jews, while they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh, Prov. 31:6. The object of this was to produce intoxication, and thereby render the pains of the crucifixion less sensible to the sufferer.

This beverage was refused by the Saviour for the obvious reason, that he chose to die, with the faculties of his mind undisturbed and unclouded, Matt. 27:34. Mark 15:23. It should be remarked that this sort of drink, which was probably offered out of kindness, was different from the vinegar, which was subsequently offered to the Saviour by the Roman soldiers. The latter was a mixture of vinegar and water, denominated *posca*, and was a common drink for the soldiers in the Roman army, Luke 23:36. John 19:29.

#### DONATIONS.

The thanks of the American Sunday-School Union are presented to the author of the following note.

*To the American S. S. Union.*

I enclose twenty dollars, being fees of arbitration received last week, which I beg you to accept, and apply to your sinking fund.

A YANKEE RESIDENT.

#### "SACRED POETRY,

*Selected and prepared by the Committee of Publication of the American Sunday-School Union,"—180 pages, price 22 cents, with the usual discount to auxiliaries.*

The title of the above work sufficiently indicates its character, and we know not that we can better introduce it to our readers than by extracting from its pages the following sketch of *A real occurrence in a circle of friends.*

Which is the happiest death to die?

"Oh!" said one, "if I might choose,  
Long at the gate of bliss would I lie,  
And feast my spirit ere it fly,  
With bright celestial views.

Mine were a lingering death, without pain,  
A death which all might love to see,  
And mark how bright and sweet should be  
The victory I should gain!

"Fain would I catch a hymn of love  
From the angel-harps which ring above:  
And sing it as my parting breath  
Quivered and expired in death—  
So that those on earth might hear  
The harp-note of another sphere,  
And mark, when nature faints and dies,  
What springs of heavenly life arise,  
And gather, from the death they view,  
A ray of hope to light them through,  
When they should be departing too."

"No," said another, "so not I:  
Sudden as thought is the death I would die;  
I would suddenly lay my shackles by,  
Nor bear a single pang at parting,  
Nor see the tear of sorrow starting,  
Nor hear the quivering lips that bless me,  
Nor feel the hands of love that press me,  
Nor the frame, with mortal terror shaking,  
Nor the heart, where love's soft bands are  
breaking,

So would I die!

"All bliss, without a pang to cloud it!  
All joy, without a pain to shroud it!  
Not slain, but caught up as it were,  
To meet my Saviour in the air!

So would I die!

Oh! how bright  
Were the realms of light  
Bursting at once upon the sight,  
Even so,  
I long to go,  
These parting hours, how sad and slow!"

His voice grew faint, and fix'd was his eye,  
As if gazing on visions of ecstasy;  
The hue of his cheek and lips decayed,  
Around his mouth a sweet smile played;—  
They look'd—he was dead!

His spirit had fled:  
Painless and swift as his own desire,  
The soul undressed,  
From her mortal vest,  
Had stepp'd in her car of heavenly fire:  
And proved how bright  
Were the realms of light  
Bursting at once upon the sight!

EDMESTON.

#### DONATIONS FOR THE BUILDING.

MONEYS received by the American Sunday-School Union, from the 7th of March to the 10th of April 1827, for the building.

Stephen Girard,	- - - -	\$100
D. Thatcher,	- - - -	20
R. Milne,	- - - -	20
G. Thomas,	- - - -	10
Thomas Biddle,	- - - -	100
James Schott,	- - - -	30
Jacob Reese,	- - - -	30
Thomas Reeves,	- - - -	30

Robert Toland, - - -	\$10
Godfrey Weber, - - -	10
John T. David, - - -	50
Stevenson Smith, - - -	5
William M'Ilvaine, - - -	30
J. Andrews, - - -	30
Richard Ashhurst, - - -	30
Alexander Ferguson, - - -	30
Thomas S. Richards, - - -	50
William A. Budd, - - -	30
James Wilmer, - - -	30
John Moore, - - -	5
Mrs. Heberton, - - -	10
John Hemphill, - - -	10
William Whitesides, - - -	5
P. Eisentrey, - - -	10
Mrs. Freeman, - - -	1
G. D. Wetherill, - - -	5
S. H. - - -	100
W. Wilson, - - -	10
Mathew Carey, - - -	5
Joseph Ridgway, - - -	5
Knox and Boggs, - - -	5
B. P. H. - - -	5
J. M'Intyre, - - -	5
John Ely, Jun. - - -	5
J. F. - - -	5
J. Eshrick, - - -	2 50
Thomas Astley, - - -	100
Miss Butler, - - -	50
Arthur Harper, - - -	30
James C. Fisher, - - -	25
Paul Siemen, - - -	25
J. H. Brinton, - - -	20
Jos. P. Norris, - - -	25
Charles Kuhn, - - -	20
J. Hamilton, - - -	25
Paul Beek Jun. - - -	500
Cornelius Stevenson, - - -	20
James M. Dixon, - - -	30
James G. Thompson, - - -	30
N. Lloyd and Son, - - -	30
John U. Fraily, - - -	20
Tho's S. Anners, - - -	5
Norris Stanley, - - -	2
H. Tumbleston, - - -	5
Frederick Erringer, - - -	30
A. Runze, - - -	30
Silas E. Weir, - - -	1000
Cha's Macallister, - - -	50
John F. Lewis, - - -	30
Joseph L. Inglis, - - -	150
J. and M. Brown and M. D. Lewis, - - -	50
Alexander Henry, - - -	2000
S. C. Wood, - - -	30
W. S. S. - - -	10
M. W. - - -	5
J. R. Purdon, - - -	10
Jos. M. Eldridge, - - -	30
John C. Smith, - - -	30
Lawrence Lewis, - - -	30
John Wharton, - - -	30
James Hemphill, - - -	30
Cha's C. Watson, - - -	30
S. F. Nidelet, - - -	30
Mrs. E. Kane, - - -	50

"A Resident Yankee," - - -	\$50
Robert Ralston, - - -	200
Eighth Preb. Church, - - -	28
John Welsh, - - -	500
Matthew Newkirk, - - -	300
Garret Newkirk - - -	30
Furman Leaming, - - -	50
Moses Johnson, - - -	30
Clement Tingley, - - -	30
Frederick Gilbert, - - -	30
A. Symington, - - -	30
Geo. Handy, - - -	30
James Kerr, - - -	50
Edmund Wilcox, - - -	30
Edward Burd, - - -	100
Jos. B. Lapsly, - - -	30
N. Burt, - - -	30
Tobias Wagner, - - -	50
John R. Neff, - - -	30
Samuel Grant, - - -	30
David Lapsly, - - -	50
Alexander Benson, - - -	30
Jacob C. Wickoff, - - -	30

Moneys received by the American Sunday-School Union during the months of June, July, August, September and October, 1827.

#### I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

Rev. Wm. M. Engles, Pastor of the 7th Pres. Ch. Philadelphia, by members of his Congregation, - - -	\$30 00
Rev. W. M'Murray D. D. by Sup. and Tea. of S. No. 41 Ref. D. Ch. Market St. New York City, per W. R. Thompson, - - -	30 00
Rev. R. Post, Washington City, in addition to \$22 before paid, - - -	8 00
Rev. O. B. Brown, Washington City, per E. Brown and H. Malcom, - - -	30 00
Rev. Spencer H. Cone, Pastor of Oliver St. Bap. Ch. New York City, by members of his Ch. per Mr. Hague, - - -	30 00
Rev. Wm. A. McDowell, D. D. by the Juvenile Association of the Third Pres. Ch. Charleston, S. C. per J. M'Intyre, - - -	30 00
Rev. J. Wilson, Providence, R. I. - - -	30 00
Rev. J. Biggs, Frankfort, Pa. by Ladies of Holmesburg Society for the Promotion of the Gospel, - - -	30 00
Rev. Chester Pratt, Providence, R. I. by Ladies of B. Congregation Ch. and Society, - - -	30 00
Rev. R. W. Condit, Montgomery, Orange Co. N. Y. - - -	30 00
Rev. J. W. Putnam, of N. H. - - -	30 00

#### II. OTHER MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

Alfred Hennen, New Orleans, - - -	\$30 00
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Jasper Corning, Charleston, S. C.	\$30 00
Eliphalet Wickes, Jamaica, L. I.	30 00

## III. ANNUAL SUBSCRIBERS,

*By the payment of three dollars.*

Philadelphia, W. A. Wilmer for 1827, \$3. S. B.	
Ludlow, 1826-7, 6. Jos. G. Auner, 3. M.	
L. Bevan, 3. Thomas Bradford, Jun. 3. J. H.	
Bulkley, 3. James Coulter, 3. C. Comegys, 3.	
Samuel Eckstein, 3. A. Finley, 3. Levi Garret,	
3. H. L. Hodge, 3. J. Henry, 3. Thomas Hart, 3.	
Wm. E. Horner, 3. A. W. Johnson, 3. Dr.	
Jones, 3. H. Kuhl, 3. Stetson Lobdell, 3.	
Jane Lang, 3. J. B. Mitchell, 3. John May-	
bin, 3. J. McAlpin, 3. Geo. McLeod, 3. Wm.	
Milnor, 3. Dr. H. Neil, 3. Wm. Patton, Jun.	
3. J. W. Peters, 3. N. Potts, 3. Dr. W. C.	
Poole, 3. Pyle and Pedrick, 3. Thomas Rob-	
bins, 3. Wm. Ritchie, 3. Mark Richards, 3.	
P. B. Smith, 3. J. Siter, 3. T. Snowden, 3.	
Jesse Sellers, 3. Samuel H. Thomas, 3. A.	
Vinton, 5. John Wiegand, 3. R. Wallace, 3.	
A. Dickinson, 3. E. White, 3. B. T. Neal,	
3. All for 1827.	\$140 00
Wm. Drysdale, 1827,	3 00
Savannah, Geo. Geo. W. Coe, 1827,	5 00

## IV. DONATIONS,

*To the General Fund.*

Fayetteville, N. C. Mrs. Ann Hill, per Hon.	
H. Potter,	\$5 00
Palmyra, Mi. Rev. J. D. Fyler, per W. S.	
Potts,	5 00
Philadelphia, Pa. Children of the 6th Pres.	
Church,	66
Mr. Baird,	1 00

☞ The receipts during the above mentioned period include the amount of Donations received by the Rev. Howard Malcom, late General Agent, as acknowledged in the Magazine for September, 1827, \$1605 20

## V. MISSIONARY FUND,

*Initiatory Subscriptions to constitute the following Societies Auxiliary.*

Woodstown, N. J. S. S.	\$3 00
Oxford, Pa. S. S.	3 00
Smyrna, Del. S. S.	3 00
Sullivan Co. N. Y. S. S. U.	3 00
Dagsboro, Del. S. S.	3 00
North Branch, Readington, N. J. S. S.	3 00
Chillicothe, O. S. S.	3 00
Genesee, N. Y. S. S. U.	3 00
Rockville, Md. S. S.	3 00
St. Bartholomew, Md. S. S.	3 00
Bethany, Va. S. S.	3 00
Uniontown, Pa. S. S.	3 00
Chillicothe Female Pres. S. S.	3 00

Columbus, O. S. S.	\$3 00
Roxbury, Pa. Bap. S. S.	3 00
Selma, Aa. S. S.	3 00
Walthourville Female S. S. Riceboro, Liberty Co. Ga.	3 00
Champlain S. S. U., N. Y.	3 00
Germantown, Pa. St. Michael's S. S.	3 00
Southfork, N. C.	3 00

## DONATIONS.

Philadelphia Concert, June,	\$12 00
Do. July, of which	
\$1.25 is from school No. 25; 44 cents	
from school No. 48; 66 cents from	
school No. 76,	10 00
Concert, August, from 10th Pres. Ch.	
80 cents; 7th Pres. Ch. \$1; 6th Pres.	
\$1; Pine st. Ch. \$1.44. Total,	11 43
Concert, September, of which 55 cents	
is from the Female S. S. 1st Pres. Ch.	
75 cents from the children of the 7th	
Pres. Ch. S. S.	12 30
Laid aside weekly during the month of	
August, to aid the Missionary Fund	
of the American Sunday-School	
Union, by three little girls (in the S.	
S. of the 5th Pres. Ch.) who are anx-	
ious to do something for the cause of	
Christ, 37 cents. Added to the col-	
lection for September, 1827, "by	
the most unworthy of the teachers,"	
10 cents,	47
Savings at a wedding by the omission	
of the usual entertainment,	50 00
Concert, October, of which 75 cents is	
from 7th Pres. Ch.; \$1.76½ from child-	
ren 3d Pres. Ch.; 80 cents from 1st	
Pres. Ch.	14 00
Rev. Lucius Carter, a Missionary, to	
constitute him a member for life,	33 00

## VI. FROM AUXILIARY SOCIETIES,

*And from individuals in payment for books.*

Alexandria, D. C. per J. Cole,	\$63 70
Do. Christ Church,	10 03
Albany, N. Y. per E. Watson,	407 47
Do. A. H. Vanwaggoner,	5 01
Do. Rev. J. Ferris,	12 51
Alexandria, Pa.	17 55
Allentownship, Pa.	11 00
Ætna Furnace, N. J.	8 56
Augusta, Geo. per J. Barry,	200 00
Bedford, Pa.	15 00
Baltimore, Md. per A. and P.	500 00
Berks and Schuylkill Co. Pa. S. S. U.	50 00
Boonsboro, Md.	15 00
Bethlehem, Pa. per Rev. C. F. Seidell,	4 85
Baton Rouge, La.	15 00
Boston, per A. H. Haskell,	174 77
Charleston, S. C. 2d Pres.	20 00

Chestertown, Md.	83 00	Public Schools,	814 29
Cumberland, Md. per S. Whitehead,	10 00	Eighth Presbyterian Male,	5 33
Camden, S. C.	15 32	Do. Female,	9 75
Carlisle, per Rev. G. Duffield, Jr.	3 00	Passyunk S. S.	1 81
Cincinnati, Ohio,	74 79	Christ Church,	3 06
Dauphin County, Pa.	69 56	Third Presbyterian Church,	1 95
Essex County, N. J.	50 00	Brainard,	12 34
Fayetteville, N. C.	4 09	St. John's, Race street,	2 28
Fredericksburg, Va. per W. Kellog,	10 00	Grace Church,	10 00
Do. J. P. Little,	70 73	Trinity, Female,	18 70
Do. Epis,	39 56	St. John's Episcopal,	1 90
Frankfort, Ky.	13 00	Union As. N. L.	50 00
Flemington and Amwell, N. J.	25 96	Reynold's Library, B. Naglee,	41 95
Germantown, Pa. St. Luke's,	14 20	Judean,	25 00
Greencastle, Pa.	23 00	Princeton, N. J.	265 00
Guilford Co. N. C. per E. W. Caruthers,	16 00	Pittsburg, Pa. per Luke Loomis,	16 98
Hilltown, Pa.	1 00	Do. I. Wilson,	357 96
Hartford, Ct. per Goodwin & Co.	114 00	Paris, Ky.	64 14
Hopkinsville, Ky.	12 53	Petersburg, Va. per A. S. Holderby,	46 50
Indiana State Union, per New Albany		Port Elizabeth, Meth.	8 00
Depository,	30 00	Putnam, Ohio,	22 00
Kingsessing, Pa.	5 00	Providence, R. I. Bap.	15 00
Lancaster County, Pa. U.	22 00	Richmond, Va. per Collins & Co.	450 00
Lexington, M'Chord's Church,	40 70	Raleigh, N. C. per J. Gales and Son,	20 00
Milton, Pa. per George Junkin,	50 00	Rutland, Vt.	197 00
Do H. P. Sanderson,	116 12	Roxbury, Pa. Bap.	5 94
Marietta, Pa. per Rev. O. Douglass,	3 00	Salem, N. C. per Rev. G. Shober,	15 50
Massachusetts State Union, per N. R.		St. Louis, Mi. for Missouri and Illinois	
Cobb, Boston, Ms.	3,125 22	Union,	75 00
Morris Co. N. J. per D. W. Miller,	52 00	Staunton, Va.	36 80
Millville, Pa.	4 00	Salem, Ms. per W. and L.	16 00
Maine State Union, per Wm. Cutter,		Somerset and Middlesex Co. N. J.	30 79
Portland,	720 00	Smyrna, De.	8 00
Millersburg, Ky.	10 00	Sullivan Co. N. Y. U. per H. Lyon,	149 13
Martinsburg, Va.	51 20	Shippensburg, Pa.	6 00
Millwood, Va. per Rev. W. Meade,	50 00	Springfield M. Hamden Co. U.	455 12
Norwich, Ct. per Lewis Edwards & Co.	50 00	Selma, Ala. per T. A.	30 00
New Haven, Ct. per H. Peck,	100 00	Somerville, N. J. per A. Howell,	108 12
New Castle, Del.	17 96	Trenton, N. J. per J. Rice,	25 82
New York Depository, per A. W. Co-		Trenton and Lambertson, N. J.	18 38
rey, Agent,	2092 74	Trenton, N. J. Male,	22 77
New Orleans, La. per A. Hennen,	10 00	Do. African,	3 90
Norfolk, Va. per W. Maxwell,	9 14	Do. per H. Fisk,	11 00
Do. D. G. Fisk,	81 00	Troy, N. Y. Rensselaer Co.	256 41
Newburyport, Ms. per S. N. Tenney,	43 88	Utica, Western S. S. U.	1,664 03
Natchez, Mi.	20 00	Vergennes, Vt. per W. R. Bixby,	45 00
Newark, Del.	22 57	Woodbury, N. J. per Rev. Mr. Scovell,	25 52
Newtown,	2 32	Do. Tract Society,	4 00
Oxford, Pa.	7 00	Wilkesbarre, Pa. per W. C. Gildersleeve,	16 25
Philadelphia,		Do. Luzerne Co. U. per	
St. Andrew's Female,	3 62	same,	18 03
Sixth Presbyterian Church,	5 29	Wilmington, Del. for New Castle Co. U.	26 00
Combined, N. L.	2 46	Washington City, D. C. Union,	95 38
Seventh Presbyterian Church,	15 25	Williamsburg, Va.	2 87
Fifth Presbyterian Church,	50 00	Wheeling U. S. Va.	14 74
Bethlehem,	2 27	Woodstown, N. J.	1 75
First Presbyterian Church, Ken.	4 17	Worthington, O. per J. N. Whiting,	35 00
Ebenezer, Southwark,	3 00	White Deer, Pa.	9 62
Union Church, Meth.	46 97	West Chester, Pa.	10 21
Zoar, Meth.	10 00	Williamsport, Pa.	15 00
First Baptist Church,	2 47	West Liberty, Md.	23 38
First Presbyterian, Southwark,	10 00	Washington City, D. C. 2d Pres. Ch.	23 25
Southwark Baptist,	5 45	Sales to individuals and schools not	
Mariners' Church,	2 24	particularized by the purchasers,	
Galilean Society,	14 00	in the city and elsewhere,	2,796 84